A BRIEF RULE OF LIFE:

Directing how to manage it according to Principles both of

PIETY & PRUDENCE.

To which is added,

A Form of PRAYER

For a

FAMILY,

Both for

Morning and *Evening*:

Which may likewise be used in the *Closet* by those that want such helps.

Ora & Labora.

LONDON:
Printed by *J. C.* for *Hen. Brome*, at the Gun in *Ivy-Lane*. 1662.

To the Right Reverend
Father in God,

JOHN,

Lord Bishop of *Exeter*.

My LORD,

I Have observed in a crowd, a little bit of a man (following his Honourable Master) to shift better then many robust and bustling persons. Excuse me, my Lord, if (out of an innocent selfishness) upon a like consideration, I make bold with your Lordships Name (placing it before) that this little Dwarf that fol-

lows after, might not altogether be rendred uſeleſs. *Talk much, and erre much,* ſaith the *Spaniard.* That, being too often found a Truth, by patronizing this ſmall Eſſay your Lordſhip will not have much to anſwer for; nor I my ſelf, if your Lordſhip will be pleaſed to pardon the preſumption of,

My Lord,

Your Lordſhips

Jan. 31. 1641.

moſt humble Servant,

JOHN MORTON.

The

The Preface to the Reader.

Reader,

I Have sometimes met with an old Adage, Μέγα βιβλίον, μέγα κακόν: A great Book, a great Evil. *In whatever sense that might be spoken, I will not make use of it, (by way of Ostentation) to insinuate the goodness of what I present you. But this I may say, That if* Censure *will be finding* faults, *I have taken a course (if the* Bulk *be considered) that it shall not finde many. I think never was Age wherein were so many Discontents. I am one of those that wish that all men may live well, and to the highest of just and sober satisfactions: which can never be, if they lay not the foundations of their* Quiet *in* Piety *and* Prudence. *In such a Nation as ours, where both* Religion *and* Civility *is professed, 'tis possible every party or person may say, they know as much (as to this) as I can tell them. I'll take it for granted: but this too must be reasonably granted.* That all men practise less then they do know; and if every one, at every Stage of Life or Action, had a Monitor to put him in mind of what

he knows, and ſhould do, he would the ſeldomer do amiſs. *Let this little* Pocket-Book *ſerve as ſuch an* Officer. *A little Price at firſt, and an* half hour *at a time after, is all the expence (if you retain him) you will be put to. This ſervice poſſibly he may do you. Have you a minde to* feaſt *it conſtantly? hee'll teach you how to keep a* good conſcience, *which is a* continual feaſt. *Are you a* Slave *to* Vice? *this little Servant will teach you how to be* Maſter *of your* ſelf. *If you are involved in* buſineſs, *hee'l prove a* Sollicitor. *Follow his directions, it is an hard caſe if you be not* rich, *or as* rich *as you need be. He hath ſomething too of the* Phyſitian. *And doubt not that he will diſcredit you, if he puts you in a way how to be* beloved. *Are you* ſad? *hee'll cheerfully cry* Allegrement. *If* fears *ſurpriſe you, he hath ſo much metal as to bid you be of a* Bon courage. *Have you a meſſage to ſend even to* heaven? *that imployment is one of his chiefeſt buſineſſes. So that inſtead of the Title that is given, if you pleaſe, you may call this little* Manual, The good Servant. *The latter part lies open to the greateſt exceptions. They that either through* worldlineſs *or* wickedneſs *pray not at all, may laugh at it: they that in* Prayer *are neither for* method, form *or* ſenſe, *may deſpiſe it: thoſe that are for* forms, *may*

uſe

use one or other which they are accustomed to, and may like better. And those that have a just love and liking to the Liturgie of the Church, may censure it as superfluous.

The Exceptions of the two first I value not. The third sort displease me not if they take their liberty. The latter I suppose are not hard to satisfie; When they shall consider, that many Reverend Bishops and Pastors of the Church have published their Manuals: and too, that our Church-Liturgie in its designation is rather for the Community, then for a private person or family. But yet I condemn not (but highly approve) the use of it in such families where they are so good Ritualists as to know well how to do it. All that I desire, is, That rather then use none, they to whose hands this may come, may use this, or any other form. I primarily intended it for some of mine own charge, who desired me to do such a thing for them. And that they or you may know how to make a good use of it, you may do well to observe, That the variation for Morn or Evening is onely in the Prefices and Conclusions, which are printed in the greatest Character, and may be used alone if you are streightned in time. If you have a midling sort of Leisure, (as in ordinary) you may use the greatest Character with

the midling Letter. *And if* Leisure *will serve* (*as sometimes it may so happen*) *you may use* all, *being more particular, in Petition and Thanksgiving. But in* ordinary *it seems too* long; *therefore I have caused what upon streightning occasions may be dispensed with, to be printed in a smaller* Roman Letter *then the rest, which upon occasion you may pass over. And further let me add, though it be intituled a* Prayer *for a* Family, *yet it may be used* (*by those that want helps in this kinde*) *in* private *by any particular person. Neither may he scruple its being in the* plural number, (*or if he do, it may easily in reading be amended by himself*) *when that we may and ought in private use the* Lords Prayer, *notwithstanding the words* Our *and* Us. *And it is to be supposed, that whenever we* pray, *some or other are at the same time praying* with us, *and* for us. *But whatever you may be doing at this present, to* pray *for your* temporal, spiritual *and* eternal welfare *and* happiness, *is the* Imployment *of*

Your Servant,

J. M.

A brief RULE OF LIFE.

NO man but desires to live happily. HAPPINESS is a Complication of Goods relating to the Soul and Body. In a competent measure to attain unto which, a man must live by a Rule. And most men would live happier then they do, if they had always at hand a faithful Monitor and Director. Rules are infinite and voluminous. Therefore a short Memento, to which a frequent recurrence may be made, is not of

of the least use. Reader, Therefore candidly take this as such, briefly directing as to the main things requisite to the attainment of what will make a man live to his content.

I. *Truths a man should often think of.*

THat there is a *GOD* that sees all things, and will reward according to mens actions. That I may die to day; and *Heaven* or *Hell* follows. That the greatest *content*, cheerfulness, satisfaction, and serenity of minde, is in keeping a *good Conscience*, which is a continual Feast. That a good Conscience is kept by desires, resolutions, endeavours of living righteously, justly, temperately; and, if there be defects through surprize, by begging pardon, and relying on Gods mercy in *CHRIST*. That *sin* is the fountain of all *misery*. And to seek for Remedies of miseries in Voluptuousness, is but like drinking to satisfie the thirst of a Dropsie. That real goodness and vertue, cannot but finde veneration even from those that practise contrary. And even evil men do rejoyce, when they see evil men punished. That of all sins, they are the most for-

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did and vile, that bring neither credit, nor profit, nor pleasure: As Swearing and Blaspheming, Ribaldry, Romantick lying, &c. That fair opportunities for the compassing honest ends, or prevention of future evils, are not only to be valued, but to be imbraced, and improved, with a mans whole parts and spirit. And that it is a very rare thing to finde a true friend.

II. *Rules for the practice of* RELIGION *and Piety.*

REligion is the life and soul of all commendable endeavour: to labour after other perfections and accomplishments without an eye to it, is but to build a fair house without a foundation. Therefore neglect no seasonable opportunities for the exercise of it, in its several acts, of Prayer, Reading, Hearing, participating of the Sacrament, and Conference. *Pray* neglect not, morn nor evening at the least, and occasional ejaculations; in which confess sin, thank God for mercies, intercede for others, and all in the mediation of Christ: performing this duty with a freedom from

passion

passion, intentness void of wandrings, and confidence of being heard. *Hear* and *Read* with a most fixed attention; not only with a desire of informing the judgement, but with a full resolution to bring convictions into practice. In the *Sacrament*, neglect not sober preparations; and in participation, summon up all the powers of thy Soul to exercise the highest acts of devotion. In *Conference*, be rather sincere, then ambitious of victory by dispute. But the highest acts of devotion in the Worship of God, is but an empty thing without *piety* towards men. Therefore, honour the *KING*, and according to proportion observe the same towards all Superiors, whether natural, civil, or spiritual. And as to all other men, at the least be precisely just, observing the Golden Rule of *doing as you would be done unto*; being ready to perform all offices of humanity, and charity, to those that want your assistance.

III. *To overcome any* HABIT *of* VICE.

ALl men miscarry, and most men have one disorder they are more addict-

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ed to then another: and there is no man, however bewitched or enslaved to any ill habit, but hath oft cause to bewail the mischiefs it betrays him unto. He is not the least happy that can free his neck from the yoke of such a Tyrant. The Considerations of the first Paragraph, will help us to this. Farther consider, That a wounded Conscience makes a man unfit for any thing, making all that we do enjoy to have no relish with it. Scarce a *sinful habit* but is injurious to an Estate; but certainly layes a blot upon the reputation, which should be of value to a wise man. And if a man hath a family, his exemplarinesse makes such disorders there, that his House which should be his *Grotto* or *Castle*, to retire unto for quiet and safety, from the noise and hazards of a tumultuous world abroad, proves as unpleasant as a Jayl. Lastly, Consider, that a mans self is the chiefest, if not the only thing, over which he hath a rightful power; and stands in a capacity as to himself (though a Peasant) to act the parts of a Monarch. But while he continues under the predominancie of any vice, he makes himself a slave, abiect, base, and dishono-

dishonorable; yet though he be a King, he is tributary to, and dependant on, the King of Kings. Therefore let him pray, and obey, and put in practice those arts which he is free to, as consideration, resolution, watchful endeavour, directly set against that vice which is his greatest Enemy; not neglecting real industry in business, (of which every man, if he will be true to his own interest, hath his hands full) and so he will not be at leisure to be wicked.

IV. *How to do* BUSINESS *well and effectually*

IN the morn, consider what is to be done; at night, examine and review what hath been done. Whatever thou settest thine hand to do, do it with all thy might, to purpose, not negligently and slightly; and with all convenient expedition, not putting it off unto another time. A man of mean capacity, if he doth all that he can do, with vigour, alacrity, nimbleness and considerateness, may do wonders before he dies. A Book of *Memorandums*, and frequent recurrence

to

to it, as necessary for every man of business. In all affairs, as near as you can, deal with honest fair-conditioned men, of credit; and not with any that are reputed subtle, debauched, or dissembling. In business of concern, no one that hath any thing of Religion, but knows that Gods blessing in the first place desired, makes him proceed more vigorously, and in all probability the most successful: therefore let not that be wanting.

V. *How a man may thrive as to his* ESTATE.

BE diligent and industrious in your Calling, and imploy, whatever it is; and labour after perfection, and exactness in it. Beware of frequent small expences; for they'll waste a great Estate; of Building, Suretiship, dealing in things you have no skill in, all suits and controversies in Law; of gaming, of a luxurious and delicious palate, frequent entertainments, travails and excursions, extravagant clothing beyond call or ability; of many, idle, and unfaithful servants; of running in debt, especially if you neg-

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glect the due paying of the interest. Keep accounts exactly of all that comes in, or goes out. Be careful in all things that by decay will require expence, to be quick in repair upon the least breach or need. Buy when things are cheap, and store; but manage that store as if you were to buy by the penny. Be careful to keep a purse aforehand, for that may at a dead lift prove a true friend though it says nothing. Make no vain-glorious shews, neither boast of any thing you have; for that tempts the thief, or beggar, or borrower, and at best doth but attract envy: struggle amain to be freed from debts, and pinch rather than run into them; for *he that is out of debt begins to be rich.* But above all, be charitable to the Poor. *For there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty.*

VI. *How a man may preserve his* HEALTH.

OBserve Temperance, Cheerfulness, and Business, (provided you be not too much intangled) and moderate Exercise

ercise, and Recreation, avoiding exorbitant passions of Love, Grief, or Anger: keep your head warm in the night, and your feet dry in the day. Rise and lye down early: at meat be merry; forgetting all trouble, and laying aside all business. Listen to Natures call, for evacuation of Excrements; but especially in the morning, which by use will become natural; and be in every thing cleanly; and in an ordinary course you cannot be other than healthy.

VII. *How a man shall live so as to be beloved.*

IF thou wilt be beloved, *LOVE* is *Seneca's* great *Rule*. But it is an hard thing to love men, there being so many deformities in mens natures, conditions and practices; therefore labour to love what is lovely, as they are Men, as Countrymen, as Neighbors, as the same temper, humour, employment, as having any thing commendable (for the worst men cannot be in all things bad) but above all, as Christians. And so loving others, bring your self to express it, even to those

that deserve lent, in all things possible. As with a clear, cheerful, affable, obliging carriage; giving good words to all, speaking well of all, doing small offices of humanity and urbanity, if you cannot do greater; condemning & censuring none, unless Honour or Christianity oblige. Watching all opportunities to shew your self a sympathizer with others sorrows and necessities, especially in visiting when sick, in Prison, disconsolate, or any other obscurity; speaking good words to them, and for them. Congratulate with cheerfulness the good, and condole with an evident resentment the bad fortunes of your Friends and Acquaintance. Labour to acquire a stock of such things which make a man acceptable society; which may be by taking leasure times to read History; by furnishing your self with facete and pleasant relations; by observation of the carriages of men tending to give apposite, fit, and well-worded characters and representations thereof; by taking notice of remedies to Diseases, and communicating them; or any thing that may be for the profit, or honest pleasure of mankind. In a word, in all converses with men, to use

an honest, plain, hearty, chearful simplicity; yet with civility, due respect, and good manners; concerning which there may be many Rules, but these following the chiefest.

VIII. *Concerning* GOOD MANNERS.

LEt the carriage of the body be decent, and not affected. In all addresses or partings, answer others civilities with equal returns, and if possible, go beyond them. Stand bare before all persons of Quality, and to all while they speak to you, or you to them. Give to every one as pleasing looks as possible, which cannot well be without discernable evidences of counterfeiting, unless you put on a sweet and courteous frame of spirit; motions of the body, and looks of the countenance, following the minde. In all society therefore, put off all prejudices or jealousies, and all solicitous thoughts of business, or melancholy and perplexed reflections on cross emergencies. If it be possible, let there not be the least appearance of weariness, but with a cheerful, yet respectful com-

plaisance, be wholly theirs in whose company you are. Watch and take every opportunity to be facete, without sarcasm, ribaldry or prophane laughter. In discourse, minde exactly what others say; and by the eye, and a open frank countenance, make it manifest that you do minde. Approve of what is well spoken by another, and put the best glose and fairest interpretation on what may not be so well. Gibe not at, neither deride the meanest, or most (if not insufferable) impertinent. In all discourse (where matter of dispute is) labour not to be thought victorious; and though you may have spoken better reason or sence, yet commend (if without injury to truth or vertue it will bear it) what hath been spoken by your opponent, and let that conclude your discourse. But, to conclude mine, let me minde you, that it is most inevitably certain, that there is no man in this world, (however he may appear to you before you know him throughly) but hath his troubles and infirmities, which are heavier or lighter according to the frame and temper of a mans own spirit, over which (if over any thing) a man hath the greatest right

of mastery and dominion. There are in the minde two great evils, (*viz.* SORROW and FEAR) which if he can overcome, I know not why he should not be happy in the midst of what the world calls unhappines. The remedies for both must principally be found in the minde, fortifying it self by considerations. A few of which, let me give you in these two last Paragraphs.

IX. *Remedies against* SORROW.

COnsider the injury it does to the whole man; impairing bodily health, disquieting the soul, and discomposing this so, that it proves injurious to the whole capacity of a man. It lightens those evils which come from without; and certain it is, that by sorrow and trouble of spirit I cannot remove them, or lessen them; but rather weaken my self for resistance; and then suppose I have losses, crosses, enemies, reproach, prisons, or what else; others better then I have had them, they are things common to men, yea upon the score of necessity; but it is not necessary that a man should adore himself because he is adored.

Consider too, that there is scarce an inconvenience but it hath its commodity or advantage, that shall countervail it: there is no honest or considerate man, but in his life-time hath abundance of experience to confirm this truth. The worst of miseries is Poverty, because a complicated Evil: yet that not intolerable to be born by him that considers with how little Nature may be supported, and that it is not very difficult, (if a man will keep up his spirits in vigour and cheerfulness, and not put too great an estimate on the opinion of others concerning himself) to get that little honestly. Nay, possibly, if the person hath real worth, he need not seek, but that sufficiencie for sustentation may be sent. Nay, without Romance, there is a real pleasure in the mean fare of quiet and unenvyed Indigencies; and Bread may be as sweet and delicious, as the varieties of a loaded Table. But then as to real cheerfulness, if the other Rules be followed, so that a man keeps a good Conscience, is in health, does his business successfully, thrives in his Estate, and gets the love of those he converses with, he cannot want it; but especially

if he keeps a good Conscience: and as to the other, though sick, poor, unsuccessful, and hath Enemies, yet having done his endeavour in an ordinary and fair way, he shall not want content.

X. *Remedies Against* FEAR, *and means for the support of Courage.*

WIthout courage there can be nothing done nobly, throughly, and handsomly: and Fear is a base, foolish, weakning thing. And what is *FEAR*, but a trouble of Spirit proceeding from a conjecture of something future which may happen? Consider in general, that all the fear in the world cannot prevent, what will come; nay, in many cases, it comes with a fear. Perchance it may not come: and then, what a Fool was I to fear? But if it do come, Why should I torture my self before the time? The greatest evil that can come, is but *Death*. And that will be certain, and all the fears in the world cannot prevent it. Labour therefore to get your Spirit above the fear of Death, and all other fears will vanish. Now the way not to fear to dye, is so to carry a mans self, as not to be a-

shamed to live. And if at all you fear to dye, be afraid to dye basely, as impenitent, in debt, or cowardly; and so fear shall be a cure of fear: therefore while you live, keep a good Conscience void of offence to God and man, and you need neither to be afraid or asham'd. And doing so, know, 'tis a sin not to be confident, open, bold, frank; and if not a sin, yet a very great imperfection or defect: and he that is timorous or unnecessarily bashful, is either guilty of evil, or would make the world believe he is. In a word, the practice of the other directions will cure a mans Spirit of the disease of fear or shame. And every Direction followed, will help on the other. If these brief Rules be put into practice, (and the way to practise them, is frequently to recur to them) a man may become, a Religious, Honest, Vertuous, Thriving, Healthy, Beloved, Orderly, Contented and Courageous person; and one that will do his business well in this world, and make sure of the next.

A

PRAYER

For a

FAMILY,

Either for

Morning or *Evening.*

If in the Morning, use this Preface.

CAuſe Thy Face to ſhine upon us, and lift up the Light of Thy Countenance, and let *Preface for the morning.*

the

the words of our mouth, and the meditation of our hearts, be now and always acceptable in Thy sight.

If in the Evening, use this Preface.

Preface for the Evening. LEt our Prayer be set before Thee as Incense; and the lifting up of our hands as the Evening Sacrifice.

The Prayer followeth.

Compellation. OH Almighty God, the King of kings, and Lord of lords, glorious in holiness, fearful in praises, doing wonders. Thy Name is excellent in all the earth,

earth, and Thou haſt ſet Thy glory above the heavens. Thou art a great God, and a great King above all gods: before Thee are honour and majeſty, and in Thy Sanctuary are ſtrength and beauty. Thou lookeſt down from heaven, and beholdeſt all the ſons of men: Thou knoweſt our down-ſitting and our up-riſing, and underſtandeſt our thoughts afar off. Thou art of purer eyes then to behold evil, and canſt not look on iniquity with approbation.

With what confidence then can we, poor ſinful Creatures, come into Thy preſence? 'Tis Thy mercy, O Lord, that incourageth us: for who is a God like unto Thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage? Thou retaineſt not Thine anger for ever, becauſe Thy delight is in mercy; even to-

towards those that are less then the least of all Thy mercies.

Confession. And such we must acknowledge our selves to be, by reason of our sins, both original and actual. Thou didst plant our Parents a noble Vine, a right Seed; but they quickly degenerated; for that we are transgressors from the Womb; and we are not able of our selves to think any thing that is good. Our hearts are deceitful above all things: our wills make us servants unto sin, and our bodily members are instruments of unrighteousness. We do not (as we ought) regard the works of the Lord, nor consider the operation of Thy hands. We too often draw nigh unto Thee with our mouths, when our hearts are far from thee. We have not feared as we ought the threats of Thy Law, nor valued as we ought the sweet tenders of Grace in

any

Thy Gospel, esteeming Thy pre-
cious Promises as the Joy of our
hearts. Our sins we have not
been sufficiently humbled for:
our repentance seldome or never
hath born proportion to the
multitude or greatness of our
miscarriages; but we have too
too often tempted, grieved, quen-
ched the holy Spirit of God,
whereby we should be sealed
unto the day of Redemption.
Who can tell how oft he offen-
deth? Our iniquities are in-
creased over us, they are more
than the hairs of our head. If
one sin in *Adam* were enough to
condemn the whole world, what
then may a world of sins do in
every one of us? If one man sin
against another, the Judge shall
judge him; but if a man sin a-
gainst God, who shall intreat for
him? If thou shouldst be ex-
tream to mark what is done a-
miss, O Lord, who may abide

it? But there is mercy and forgiveneſs with Thee, that Thou mayſt be feared. Thou knoweſt our frame, and conſidereſt that we are but duſt.

Petition for Pardon. Oh think upon Thy ſervants as concerning Thy Word, wherein Thou haſt cauſed us to truſt: heal our backſlidings, and love us freely. Though the Wages of ſin is death, yet this is our comfort, that the Gift of God is eternal Life through Jeſus Chriſt our Lord. Grant therefore, Oh Lord, that we may be juſtified freely by Thy Grace, through the redemption that is by Jeſus Chriſt. According to the multitude of Thy tender mercies, blot out our tranſgreſſions; waſh us throughly from our iniquities, and cleanſe us from our ſins.

Petition for Sanctification in general So ſanctifying us, that ſin may not reign in our mortal bodies, that we may not walk according to the courſe of the world; fulfilling

ling the desires of the flesh. Give unto us a new heart, and put a new spirit into us. Grant us, according to the riches of Thy glory, that we may be strengthned with might by Thy Spirit in the inward man. Lead us into the paths of righteousness, that in simplicity and godly sincerity we may have our Conversations in this world; that denying all ungodliness and worldly lusts, we may live soberly, righteously and godly in this present life; holding faith and a good conscience, patiently continuing in well-doing, without weariness, knowing that in due time we shall reap, if we faint not.

Fill us with knowledge of Thy VVill, in all wisdom and spiritual understanding. Open our hearts to believe all the truths of Thy holy Word. Make us to trust in the Name of the Lord, and to relie on Thee in all our troubles.

Petition for particular Graces.

Knowledge.

Faith.

Trust in God.

Love. troubles. Make us to love Thee with all our hearts, souls and mindes. So

Zeal. frame our spirits, that we may be zealously affected in every good thing, and not be ashamed of the Gospel of Christ, which is the power of God unto salvation. That we may serve

Joy spiritual. Thee with joy and gladness of heart, delighting greatly in thy Commandments. Give us patience under all

Patience. the evils we suffer; and a submissive heart to accept of the punishments of

Submission to God. our iniquities, waiting on God in the way of his Judgements. Work in us

Fear of God. such a sanctified fear, that we may not be afraid of men that shall die, and the sons of men that shall be made as grass, but that we may fear him who is able to destroy both body and soul in hell. Cloath us, O Lord, with the

Meekness and Humility. great ornament of meekness and humility, that we may not minde high things, nor be wise in our own conceit. Make us to walk as becomes holiness towards all men, being kindly affectioned one to another, with bro-

Brotherly Love. therly love, without dissimulation; not in word onely and tongue, but in deed and in truth, loving each other with a pure heart fervently. Direct

us

us to behave our selves aright towards all Relations, gravely and modestly towards our Inferiours, reverently and dutifully towards our Superiours, thankfully to our Benefactors, friendly to our Equals, in honour preferring one another. Give us mild and peaceable spirits, that we may be slow to anger, putting on bowels of mercy, and kindness, and humbleness of mind, meekness, long-suffering, forbearing one another, forgiving one another, even as God for Christs sake forgave us. Enable us to possess our vessels in sanctification and honour, that we may keep our bodies undefiled, as being members of Christ, and temples of the holy Ghost. Thou, Oh Lord, who art the God of all Grace, who hast called us into Thine eternal Glory by Christ Jesus, make us perfect; establish us, strengthen and settle us, that we may continue in the Faith, and not be moved away from the Hope of the Gospel; laying aside every sin that so easily doth beset us, holding fast our profession without wavering; that we may abide in Christ, and his words abide in us; continuing in the things which we

Mildness and peaceableness.

Chastity.

Faith.

Hope.

Perseverance.

have learned, being faithful unto death, that then he may bestow upon us a Crown of Life.

Petition for temporal things.

As to our temporal Concernments, let us not want any thing that is good, and defend and protect us from all evil. Continue unto us the use of our Wits and Memories. Fill us with gladness of heart, peace and serenity of mind. Continue unto us our health and strength, repairing all decays. Preserve unto us our Reputations, restraining others from reproaching, and us from scandals and appearances of evils. Raise up unto us such that may be kind unto us, and give us comfort in all our Relations. And, Oh Lord, supply us with food and raiment convenient for us, keeping our hearts from being troubled with carking Cares, teaching us how to abound, and how to want, and in all estates to be content. De-

Defend and protect us from all evil; from ſickneſſes, enemies, and reproaches; from want, confuſion and trouble. Keep us from brutiſhneſs and ſtupidity, from trembling of heart, and ſorrow of mind. Give us not over to vile affections, a ſeared Conſcience, or a reprobate ſenſe. Deliver us, Oh Lord, from the deceits of our corrupted Natures, the malice and ſubtilty of Satan, the allurements or terrours of the world. Finally, Oh Lord, cut us not off with ſwift deſtruction; ſnatch us not out of the Land of the Living with our ſins and our fears upon us; and caſt us not into thoſe Regions of darkneſs, where there is nothing but weeping and gnaſhing of teeth. *Deprecation of evil.*

Not onely do we pray for our ſelves, but we make bold to bring our Interceſſions for others into Thy preſence. Be merciful un- *Interceſſion for others.*

For the whole Church

to all Thine elect people, and bless them, and cause Thy face to shine upon them, that Thy way may be known upon earth, and Thy saving health among all Nations. We pray Thee to inform the ignorant, reclaim the erroneous, strengthen the weak, comfort the sorrowful, restore the sick, relieve the needy. In all respects be good unto our own Nation: Pardon our sins, purge our our corruptions, heal our distempers, send and continue unto us a righteous peace. Abundantly bless our provision, and satisfie our poor with bread, that our Garners may be full, affording all manner of store. Deliver and preserve our Nation from domestick Confusions, and forreign Invasions, and the noysome Pestilence, or other infectious Diseases. Let not Death come up into our Windows, nor enter into our Palaces, to cut off the

For our own Nation.

Chil-

Children from without, and the Young Man from the street. We pray Thee to bless the King, giving him a wise and understanding Heart to judge the people, that he may be a terrour to evil doers, and an incouragement to them that do well: preserve and defend him from all his enemies.

For the King

Endow all the Nobility and Gentry with such Vertue and spiritual Graces, as can alone truely ennoble them, whereby they may be made the children of God, and heirs of heaven. Bless all publick Judges and Counsellors; make them wise and upright, and successful in all the difficult businesses they are called unto.

Judges and Counsellors.

And all inferiour Magistrates; make them men of courage, fearing God, wise and faithful in their places, haters of reward, and without respect of persons.

For all Magistrates.

For all that may [illegible] about holy things, howeve[illegible] dignified or distin-

guished. We pray Thee that Thou wouldst give unto Thy people Pastors after Thine own heart, who may be gracious in their lives, painful and powerful, diligent, wise and faithful in the discharge of their duty. Especially for him or them who are by Thy Providence more particularly set over us, that in life they may shew themselves paterns of good works, behaving themselves as stewards of the mysteries of God; & as to their Doctrine, that they may study to approve themselves unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth; supporting them under all discouragements that they may meet with in the way of their holy Calling.

r own Pa-rs.

mmon people. Make the common people humble, peaceable, charitable, not so easily carried about with every wind of Doctrine.

r friends and ations. Bless all those that are our brethren according to the flesh: those that have been instrumental for our good, either in souls, bodies or estates, remember them for good in the day of their troubles, and recompence an hundred fold for all the kindness that we have received from them. Even

Even we pray Thee for our Enemies, and such as hate us without a cause; let not their offence against us be laid to their charge, but convert their souls unto Thy self. *Our enimies.*

Bless our Neighbourhood and our Families, that we may live at Peace and Unity amongst our selves; faithfully discharging our several duties, adorning our profession, considering one another, provoking unto love and good works. *Our Neighbourhood and families.*

Thus, Oh Lord, because there is all fulness with Thee, we make our Petitions to be supplyed with mercies of all kinde; and we are incouraged by our experience of Thy readiness to supply us; for we dayly and hourly have received good things at thy hands, for which we praise and bless Thy Name. *Thanksgiving for*

For our beings; for that in the degrees of Creation, Thou hast made us little lower then the Angels: That we are born free, and not slaves; Christians, and not Pagans and Infidels: *Temporal blessings.*

That thou hast preserved us, when in anger Thou mightest have cut us off, and cast us into Hell: That Thou continuest unto us our understandings and our healths: That Thou hast inclined the hearts of any to shew us favour: That we are not a reproach and by-word as to our reputation: That Thou hast constantly supplyed us with food and raiment: That we have not been a prey unto the sword, or given over at any time to the will of our enemies.

Spiritual Blessings. But above all, we praise Thee for spiritual blessings, and Jesus Christ the Fountain of all. For our election unto salvation, our redemption by the blood of Thy Son; our vocation, in that Thou hast called us by Thy Gospel to the obtaining of glory by Jesus Christ; for justification and pardon of sin by the merits of Thy Son; for any measures of sanctification.

General Thanksgiving. Many, Oh Lord, are the wonderful works which Thou hast done, and Thy thoughts which are to us-

ward

ward cannot be reckoned up in order unto Thee, Blessed be the Lord God of Israel, who onely doth wondrous things, and blessed be his glorious Name, and let the whole earth be filled with his glory. Amen and Amen.

At Morning Prayer proceed as followeth, otherwise with what following that is suited to every Prayer; summarily recommending our selves and concernments in Gods hands.

In the Morning.

Oh Lord, we recommend our souls and bodies, and all concernments, into Thy hands this day. Protect us, and watch over us by Thy fa-

Summary Recommendation in Conclusion.

fatherly Providence. Defend us from the ſins and dangers we may be expoſed unto. Give Thy Angels charge over us to keep us in all our ways. So direct and aſſiſt us, that we may glorifie Thy Name in thought, word and deed; and make us walk circumſpectly, not as fools, but as wiſe; conſidering that God is about our paths, and is acquainted with all our ways. That we may be wiſe and moderate in our carriage, humble and moderate in our paſſions, temperate and ſober in our dyet, diligent and chearful in our buſi-

neſs

neſs. Give us ſucceſs in all honeſt undertakings. Send us good ſpeed this day, and ſhew Thy kindneſs to us. Enable us this day, and every day, to proceed forward in our ſpiritual growth, to get maſtery over our own evil heart and affections, to renew and practiſe all thoſe holy purpoſes and reſolutions which we have formerly made; that proceeding from grace to grace, we may at length come to be perfect in Chriſt Jeſus our Lord and Saviour. In whoſe Name and words we call upon Thee as he himſelf in his moſt holy Goſpel hath taught

taught us to pray, saying, *Our Father*, &c.

At Evening after the Thanksgiving, this is followeth.

Summary Recommendation in Conclusion for the Evening.

Because, Oh Lord, Thou hast commanded Thy loving kindness in the day-time, therefore at night shall our song be of Thee, and our prayer unto the God of our life. Protect us therefore, we pray Thee, this night following. Thou who never slumberest nor sleepest, we pray Thee wake for us, and watch over us for good. Thou who giveſt Thy beloved sleep, refresh us with quiet rest, that we may hear of Thy loving kindness

kindness betime in the morning; for in Thee is our trust. Suffer us not to be scared with dreams, nor terrified with visions; but make our sleep sweet unto us, that through the refreshment we receive from it, we may be enabled to do Thee better service in the duties of the following day. But if Thou hast determined to take us out of this world before we have another opportunity of approaching before Thee in this holy duty, then we pray Thee to pardon our sins, and save our souls, for the sake of him who hath purchased

pardon

pardon; even Jesus Christ our Righteousness: In whose blessed Name and holy words we call upon Thee as he himself hath taught us to pray, *Our Father which*, &c.

The Lords Prayer.

The Benediction.

The peace of God which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the holy Ghost, be with us, and remain with us,

This Morning } and for ever-
This Night } more. Amen.

FINIS